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THE CHURCH AND 'THE REFORMERS.'

BY REV. N. HALL.

A BODY of professed Reformers has arisen in these days among us, setting itself in earnest opposition to the Christian Church; characterizing her piety as formalism, her worship as superstition; denouncing her for her inactivity and indifference to the cause of human welfare, her faithlessness to the great truth of human brotherhood, which, as a Gospel doctrine, she professedly accepts, and to the commandment based upon it, 'thou shalt love thy neighbor as thyself;' and looking distrustfully, if not scornfully, upon all her movements and professions.

It is no part of my present purpose to defend the Church. Standing, though I do, by office and by choice, within her sacred precincts; believing in and loving her solemn services; exulting in the hallowing associations which connect themselves with her history; blessing her, with reverent affection, for the virtue that has gone out from her to every age; for her saints and martyrs, who have displayed before the world a heroism too lofty for the world's appreciation, and the far larger company whom she has nurtured within her bosom, and who have died in her embrace,—the saints and martyrs of private life,—yet still, I care not for her cause as such, but only so far as it is one with the cause of Christ, of God, and Humanity. That there is formalism in the Church who does

not believe? That it has failed to live up to its divine ideal, that it has been greatly faithless to the trust committed to it, of being the living expositor of Christian truth, the embodiment of Christian excellence; that it has exerted over many minds a narrowing and enfeebling influence; that it has put a preceptive and formal morality for that of principle and the heart, and a creed-theology for a life-religion; that frauds, and falsehoods, and tyrannies, and bigotries, have been, and are, within it,—who does not believe? who does not know? And what is the Church, it might be asked, that it should be immaculate? What is the Church, that it should exist in a sinful and defiling world, and wear no stain upon its garments, and bear no evil in its heart? It is composed of individuals surrounded as others are with trial and temptation; possessing as others do inflammable passions, and exacting lusts, and earthward tendencies. It is not the goal of the victor, but the school of the striving; not the resting place of the strong, but the nursery of the feeble; not the Church of the redeemed whose names are written in heaven, but of mortal men who are struggling yet against the captivity of sin.

But let us not thus evade, or put out of sight, the charge more especially preferred against the Church, of a criminal indifference and inactivity in regard to some of the abounding social evils which are pressing upon humanity.

While we might regret to see the Church lending itself to the existing organizations for Reform, and adopting their measures of agitation, and breathing their spirit of passionate excitement; while we may reasonably claim for her that she be permitted to do her work in her own way, and demand it of her that she do it in a spirit caught from communion with her exalted Head,—it may surely be expected of her that she *do* it, that she do it actively and earnestly; and it may surely be concluded that that work is, in part, the reformation of social abuses; the rescue of man from his oppressions and woes, whether of body or of soul; the application of great principles to existing wrongs and evils, whether personal or institutional. It may surely be expected of the Church that she *interest* herself in all benevolent enterprises; that she give them her blessing and her prayers, her advocacy and her action; that she rank herself as their Friend, and make herself their Helper;

that, in the way she may judge most fitting her sphere and mission, and most conducive to the furtherance of all the interests committed to her, she work with them and for them.

Has this reasonable expectation been met by the Church of Christ, the body of worshipping believers, at the present day? No. For the most part, it has stood coldly aloof from the movements of Reform, — has even, in many cases, interposed obstacles to their progress. It has slumbered over the wrongs of Humanity, while others have waked and watched. It has remained in inaction, while others have gone forth to the rescue. It has been the Priest and Levite, looking upon and passing by, in its routine of prescribed ceremonial, the plundered and bleeding wayfarer, contenting itself, at the best, with a general sentiment of benevolence, or the inculcation of its abstract principles, — but not, like the Good Samaritan, applying the wine of Truth, and the oil of Mercy, to the specific case before it. I say, for the most part it is so. Certainly, a great deal of the active philanthropy of the time is not only outside the Church, not only makes itself known through a separate organization, but is not recognized by it, or treated, as its legitimate offspring, has not received its baptismal adoption. And we are presented with the strange spectacle, of a body of men endeavoring to carry out, with a self-devoting earnestness, the great Christian Law in reference to certain social abuses and public crimes; and the body of professed Christian believers, the Church gathered in the Saviour's name, and supposed to represent to the world the substance and spirit of his religion, to make his cause, — his and no other, — its own; this body, looking coldly upon the former, giving to it neither its efforts, nor sympathies, nor prayers, — to it, nor hardly to the interests it espouses. The one keeps to its solemn worship, its prescribed ritual, its stated and constrained instructions. The other goes forth in the freshness and freeness of a living thought, in the ardor of a definite and absorbing aim, to discuss modes of action in reference to its enterprise, and to make more widely known and deeply felt its claims. And God's own day, that blessed day, which Christianity has accepted from a former Dispensation and doubly hallowed by associating it with the great crowning fact of Christ's earthly history, is seeing, more and more, the separate gather-

ings, in the same vicinity, and often side by side, of these two bodies of men, neither fraternizing with the other, each condemning the other as false to the common Christianity, and both cherishing the idea of separate interests and aims.

That here is an evil who but must feel? that it is a state of things which must result, which *is* resulting, in injury to the cause of Christ's religion, and to the institutions with which it has been associated, and by which it has been advanced? Alas for the Church of Christ in the world, when the Church of Humanity arises at its side, I will not say as its antagonist, but even as its supplement,—the supply of its felt deficiency. Alas for the Church of Christ in the world, when it comes to be reasonably suspected of any indifference to the cause of human freedom, of human rights, of human welfare. It will lose, then, and rightly, its hold upon the world's reverence and confidence and love. It will have forfeited its claim to be regarded as the Church of Christ. Men will leave it *in Christ's name*, and by their very interest in, and allegiance to, his cause. They will not recognize there the image which their thoughts have pictured of the Man of Nazareth,—that cherished image of him which they have hung in their inmost hearts. For, whatever else men may fail to see in him, how much soever they may come short of worthily appreciating or understanding him,—they *do* see in him the self-forgetting, life-devoting friend and helper of the race. They do see in him a love which stooped,—so we say, but O, how falsely, *stooped*,—to the lowliest child of wretchedness and want, to the neglected, the outcast, the forsaken. They do see in him one, whose words of cheering sympathy 'the common people' heard in gladness and cherished in their hearts; whose words of stern rebuke no less the high and powerful heard, for their oppressions and deceits, and quailed before them. They do see in him one, whose religion confined him not to synagogue and temple, nor yet to secret closet or private oratory, but led him out upon the common ways and by-paths of humanity, there to *labor* for its good; there to pray in blessed *deeds*; there to bend, at that viewless altar which the earnest soul makes for itself, and which is hallowed for its offering's sake, in worship of heart and hand, of fraternal sympathy and service.

I say that this want, this deficiency, as existing in the visi-



ble, organized Church of Christ, is felt, by increasing thousands, at this day, in this community, — of which we are having the evidence both of verbal declaration and open act. That, with this feeling, there may be, in many who take such position, a mingling of other and less worthy motives ; that there may be unfounded prejudices against the Church and its ministers, and an inappreciation, — in part unintentional, in part wilful, — of their actual work and motives and aim, — this is admitted. But the fact still remains of an actual disaffection towards the Church, and desertion of it, on the alleged ground of its inhuman apathy, or cowardly inactivity, with regard to evils and wrongs which are pressing upon society, — its unwillingness to speak and act against them, and in condemnation of the worldliness, the love of power, or gain, or ease, which suffers them to be. The alleged may not be the whole ground of offence. But who can doubt that it is in all good faith, partly, and greatly ; that it is the original and primary ground, however other things may have come in to extend and strengthen it.

Now, how are we to regard this fact ? What shall we say, and do, about it ? I would far rather ask the question of others, than answer it myself. And yet there are some thoughts in this connection, so obvious, that I cannot feel it presumptuous to offer them, as, so far as they go, an answer to my query.

Every one must feel, I think, that it is *not* the true way to meet the difficulty, not the best nor a worthy one, to repel, in the harshness with which they are brought, nor in any manner, these charges against the Church ; that it is not wise nor best to do much in the way of complaining at what may seem, and may really be, their injustice, — or in the way of sneering at the half-Christianity, the very partial and defective view of Christ's morality and spirit, of those who bring them, — their irreverence and undevoutness, their ill-temper, harshness, abusiveness, and the like, — preferring against them an indictment of charges as an offset to their own ; that, further, it is not well or best to stand upon the defensive merely, refusing to admit that there is *any* truth in the allegations brought because they are not *wholly* true, refusing to give them a patient consideration because of their wholesale and indiscriminating character. Who can doubt, on the other hand, that it is the

wisest and best, the only true and Christian way, to seek to know, by an impartial and meek inquiry, putting away all prejudice and recrimination, the extent to which these allegations are true, and frankly, to that extent, confessing it, and adopting, forthwith, an amended practice? If they who thus turn upon the Church in accusation, are seen by it to have but a partial and defective Christianity, whether in doctrine or in spirit, or both, let it say so, honestly and boldly. But let it not arrogate to itself a completeness in this respect. Let it admit, at least, the possibility that *its* Christianity may, in other points than theirs, be partial and defective also; and cherish a desire to add to itself the element it lacks.

Most surely the Church should endeavor to win back, if possible, these wanderers from its fold. Or, if this may not be, nominally and avowedly, yet to lessen the breach between them and itself, — to effect a harmony of spirit, if not of action, — a oneness of disposition, if not of organization. It should desire this for its own sake, its own truer and fuller life, and for theirs, and for the sake of those institutions of Christianity, venerable and holy, and dear to every pious heart, not alone for the associations which gather around them connected with its own religious history, but as having been the medium of the transmission, from age to age, of Christian truth and influence. The Church cannot afford to lose these bands of earnest toilers for the good of man. She needs their presence and action, as such, within her pale. They rightly belong to her. All that is pure and noble in their enterprise has come of her. All genuine love of freedom and of man that impels them on, she, by her glorious Christ, inspired. In him, and through him, she is the quickener of it all. O, let them come back to their true home! Let them openly confess their indebtedness to its exalted Head! Let them gather again, in adoring reverence, around the symbol of that loving sacrifice, whence has gone forth, and is to go, and whence alone, a world-redeeming influence! For, that every stream of pure Philanthropy, coursing through the channels of modern Reform, or public Charity, or running, serenely beautiful, in many a private sphere, laving the weary feet of unrequited Toil, cooling the fevered brow of lonely Suffering, and revealing in its crystal depths, to many an outcast that stoops to receive its blest re-

freshment, his first, sweet glimpse of a pitying heaven, — that these streams are all traceable to that fountain which Jesus' mission opened to the world, I am well assured. He was the Great Reformer. 'I come,' said he, 'to seek and save that which was lost.' 'The spirit of the Lord is upon me, because he has anointed me to preach the Gospel to the poor, he has sent me to heal the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bruised.' O come, ye that are doing his work, — so far as ye see it, — come range yourselves with his disciples! Come, receive anew his baptism! Come, enter more largely into his expanded Mind! Come, catch his spirit of fervent piety! Come, kneel around the altars which men have builded in his name, and feel that your strength is from the Being who is there invoked! Come, watch with him in that midnight silence, on that mountain solitude, the stars alone his witnesses, till there shall come within *you*, from Him who lit and feeds their glowing fires, a holy calm, a gentle patience, a meek forbearance, a filial trust, and the love of God shall blend in blessed union with the love of Man, — its highest incentive, the pledge of its unwearyed constancy and its triumphant power!

In vain the call. They will not come. Not until the Church breaks away from the fetters of a cold conservatism, and goes forth to meet them with a more evidently living and hearty interest in oppressed and suffering man, in those movements which have as their aim and end his welfare and redemption. They will not regather around the altars whence they have been driven by the indifference, — so it seems to them, — of those who minister and those who worship there, to the cause of human rights and freedom; the altars whose priests' lips are sealed, whether through indifference or fear, by inward conviction or outward dictation, against even a petition for the enslaved, not to say the pleadings of a righteous zeal in their behalf. The spirit of humanity is too far awakened, — and I thank God it is so, — in the hearts of the multitudes of this community, and especially of that class which, of old, heard the Saviour gladly, — the first, as by their position and inartificial life they are ever likely to be, to respond to the simple appeal of a righteous cause, and give unrestricted play to the native impulses of the heart, — the spirit of humanity,

I say, is too far awakened in these, to allow them to be contented wherever it is not cheered and fanned by the breath of sympathy. They will not come where the distinctions of earthly condition are so recognized ; where the acknowledged equality of all men in the sight of God seems to be received like any thing but a sacred verity. They will not come where themes of no living interest are mainly discussed ; where theological dogmas, rather than religious truths in their all-comprehensive application, are set forth and dwelt upon ; where speaks a cultivated Understanding rather than an earnest Heart. They will not come where there is not life, feeling, enthusiasm, — an earnestness akin to that which they find elsewhere when men's hearts are touched, — an earnestness, it may be calm, in spirit gentle, in utterance chaste, but an earnestness, genuine, deep, — earnestness, though it be violent, ungente, rude, — earnest *fanaticism* flaming from the heart, rather than the cold light, however brilliant, which owns no deeper fountain than the Intellect.

Yes, the Church needs them, — these workers from without ; and they need the Church, — each needs the element of the common Christianity which the other represents ; and the world needs their united energies for its improvement and redemption. O it is sad, it is most sad, when the world is so abounding in evils, — crying out for help and succor and deliverance, — with its pining, suffering, perishing millions, on every shore, — that they who see and feel it should not move, heart and hand, a fraternal phalanx, to the rescue ; that their energies should be wasted in mutual bickerings and revilings, and the good of each be checked and chilled for want of free and single hearted action. Here is the Church, — wrapped, with stately dignity, in its mantle of self-regard ; deigning not to give the warm and manly grasp of fellowship to those beyond its visible enclosure, — driven there by the chill within, — who are yet laboring there for man ; and not only this, — but its multitudinous sects refusing that grasp, and the acknowledgment of the Christian name, one towards another ; fencing themselves around by their trifling peculiarities, and taking the time and thought and energy which should be given to a holy activity and a practical fulfilment of the Law of Love, to the small and demeaning task of defending and urging those

sectarian peculiarities, — of propping up the little walls of their stifled compartments. And here are our brethren, — 'the Reformers,' — suffering themselves to be taken off from their noble work by passionate attacks upon the Church, by exposing and magnifying its errors and deficiencies, by attempts to defame and destroy it.

Why, I ask, in the name of Christ and humanity, should this state of things continue? Why should not the Church bring itself to say, that so far as *it* has been instrumental in causing it, — so far as it has been so by any mistaken view of duty, or unfaithfulness to its true position, — it shall *not* continue? Let it be willing to be first, as it should be, in the work of reconciliation. Let it be willing to see how much cause it has really given for disaffection and disgust. Let it suffer itself to be directed by the voice which comes to it from without, to 'Repent, and bring forth fruits meet for repentance,' — the voice, though it be, as of one crying in the wilderness, — stern and rude.

No one would say that the Church should allow itself to be dictated to from without, as to its true position and appropriate work. Let it judge of these for itself. Let it know of them by communion with its Divine Founder and Head. Let it seek to hear, in the sacred Patmos of a world-banished meditation, 'what the *Spirit* saith unto the churches.' Let it feel, — as then it must, — that it has a work to do upon itself, and a work to do upon the world. Let it meet the call of the age, — not of its desire, but of its necessities. Let it not content itself with proclaiming, in its abstractness merely, the immortal Truth with which it is entrusted, but follow out that Truth, in its application to its own individual hearts, and to the institutions and practices of society. I know there are those, — and good and wise men too, — who advocate for the Church and Pulpit, a non-interference with the institutions, however unchristian, of society; who contend that the action of all ecclesiastical influence should be upon the individual soul, to regenerate it; and that thus it is working most surely and effectually for the removal of every public and social wrong. Surely, the Church *should* aim, — all instituted religious means, — at something deeper and more radical than these Reforms contemplate, — even to awaken, in every

soul, that higher life, which, in its Godward growth, shall overcome and extinguish all *desire* of wrong-doing. But while they do this, should they not, also, as a direct and specific end, seek the removal of those outward and institutional evils which lie directly in the way of individual welfare and improvement?—are in themselves hindrances, no less to the personal holiness of all connected with them than to the general well-being of society? To myself, nothing is more clear, than that the Church, the Pulpit, every teacher of Christ's Truth, should bring the institutions and practices of society to the searching ordeal of that eternal Truth,—should judge, rebuke, oppose them, in its name and by its power,—that they are false to their assumed position, when, against every form of existing social wrong, they lift not a protesting voice, and give not the whole weight of their influence. It is because they have *not* done this, that so many have been left to suppose of some of the most hideous of social crimes, that they were not inconsistent with Christ's religion. Can any one suppose that War, for instance, would have prevailed in Christendom, as it has done, to the present day;—that its victories would be celebrated, its heroes honored, by a Christian people,—if that Christianity which the Church has in charge, not to hoard, but to use for its heaven-designed ends, had been allowed by it to speak out its condemnation? Can any one suppose that our country would stand where she does with regard to Slavery, if the Church had applied its entrusted Truth to *that*?—if its doctrines of human equality and brotherhood, its law of justice and mercy, had been made to be *seen* as directly and entirely opposed to it?

And what if the Church had not only applied its truths for others, but carried them out in its own practice?—had not only spoken and prayed, but *labored* in conformity with them? What if every individual church were not only a body of worshippers, a band of 'communicants,' but a brotherhood, also, of earnest hearts for the melioration and purification of society, for the advancement of every righteous and holy cause, for the extending of sympathy and aid to the poor, and defenceless, and oppressed, the slave, the prisoner, the inebriate,—an association for the embodiment of Christianity as a *life*, as well as the diffusion of it as a system of doctrines and precepts?



Would any be left to sigh, then, at its waste places, and that so few come to its solemn feasts? Would men have gone out from it that they might give vent to their human sympathies and desires?—might find fitting channels in which their benevolent activities could run? And why cannot every Christian church, every worshipping society, *be* this? Is it not the very thing they need for their *own* life and salvation? We hear of deadness, everywhere, in the churches,—not from their enemies, but their friends,—not as an accusation, but as a lament,—a coldness, an indifference, a want of religious interest. Whence is to come the awakening?—the holy warmth? From the Holy Spirit of God. Yes. But how? By what means?—through what medium? Will it come by praying? Shall temple and closet be frequented with passionate supplications? Yes. But '*mercy before sacrifice.*' 'If thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first, be reconciled to thy brother, and then come and offer thy gift.' '*Then come;*' for that act of fraternal kindness will have opened thy heart to the Great Paternal One, will have awakened faith and desire and love towards Him, will have lifted thee nearer to Him; and 'thy gift,' borne there in a cold sense of obligation, shall be all fragrant, as thou retakest it, with the incense of thy affections. 'If a man love not his brother whom he has seen, how can he love God whom he has not seen?' Let God be loved in his human image,—loved and served,—and he will come to be loved in Himself. Let the Church go forth in the Master's name, for the redemption of the fallen and oppressed, and it will have taken an important step towards its own more spiritual redemption. Let it interest itself, heart and hand, in enterprises for the good of man,—let it consecrate itself, in the spirit of philanthropy, to philanthropy's work, and a new life would spring up within it, a new day of strength and joy would dawn upon it. It would be none other than "the house of God and the gate of Heaven."

The Reformer, I have said, needs the Church. I look with fearful regret at his separation from it, not so much from an apprehension of evil to the Church, as from an assured belief of his need of the hallowing and directing influences of which its services are, or may be made, the medium of bestowing.

In that need I am forced to believe when I enter the assemblies of popular Reform. I see but a partial and distorted image of my Master there, — him, so meek, so humble, so forbearing, dropping the tear of compassion upon the wound of his rebuke — him, who, ‘when the evening was come, sent the multitudes away,’ that he might commune with God, might feed his soul from the Infinite Fountain of Love and Purity, and return to them laden with the *spirit* of Truth as well as its messages. If Piety bereaved of Philanthropy becomes formal and languid, so does Philanthropy forsaken of Piety become ungentle and impure. Let men fail to see the *Father* in his child, and they lose a depth and solemnity of interest in him, and an incitement and strength in laboring for his good, that no other considerations can induce. Let men fail to seek, in habitual devotion, the influences upon their hearts of the Spirit of Wisdom and Love — let them fail to seek in high, religious considerations, for patience, and calmness, and lofty trust, and, sooner or later, they must mar their work, by the indulgence of unworthy tempers and an unholy zeal.

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### A LESSON FOR WOMAN FROM HISTORY.

BY MRS. C. W. H. DALL.

“This is the age of great events, and not of great men.”

LADY MORGAN.

In my earlier years, I well remember listening to the discussions of a certain clique, who affected to believe that the march of the world had been altogether retrograde. What has become of them or their disciples, I have since had little leisure to inquire; but my sometime proximity to them, was of this advantage to me, that I entered upon the study of History with the determination to make it an impartial witness before my own judgment, not only as to what men had suffered and disputed, but to what they had achieved. History, whether it be of the church or of the state, is in a philosophical sense

yet to be written ; and whether it be the record of our own times, or the tradition of the past, the true child of God — the true lover of man — throws aside its pages with a burning disgust, a tearful yearning after some evidence of the presence of God, in the world, beyond that which it has to offer. It was with such a feeling that I turned from the records of the fearful, passionate struggles of men with men, to the lives of the women who have ruled in the two countries of Europe, where civilization is, we are accustomed to think, both oldest and farthest advanced. The "Lives of the Queens of England," recently given to the public by Agnes Strickland, is not only one of the most interesting and minute, but probably one of the most authentic, and, consequently, *valuable* additions to modern literature. The "Lives of the Queens of France," by Mrs. Forbes Bush, though a more superficial, and in every respect inferior, work, is probably quite accurate and, so far as facts go, entirely to be relied on. The contrast between the two histories is, however, extremely striking. It proves that the "voice of the people," with regard to the difference of depth in the French and English character, was once the voice of God and truth, and not the mere cant of prejudice, which the advocates of whatever is most licentious in the literature of Modern France are constantly persuading us to think. I do not pause here to defend myself from the charge of prejudice. The uncommon analytical skill of the naturalists of France, her valuable contributions to the science of medicine and surgery, the religious power and fervid eloquence of some of her best and wisest sons, are now matters of which the world is well persuaded. I do not speak of the best souls she has been able to nurture, but of the average of her popular character. When we have turned disgusted from the blots on our Congressional Journal, exclaiming in despair, "How have we not degenerated from the times of our fathers!" a very wise reply has often been made to us, of Massachusetts. "Yes, but you forget what manner of men we are. Our fathers were a small band. The heroes of their age, struggling for existence. We are, in fact, a mixed nation. In our cities may be found the highest possible civilization: not twelve miles from their suburbs, the most utter barbarism possible, under the existing laws. While European emigration continues un-

checked ; while not only Oregon, but our own State, is no more than half peopled ; while the resources of the soil, and the timber of the forest, are shamefully wasted, there will meet in our Halls of Congress, with many wise men, not only overgrown children, but the rudest sons of nature and the most arrant knaves. One thing you must not allow your pride to forget, and that is, that the existing government is a fair exponent of the moral and intellectual condition of our people. Do not spend your indignation on the *exponent*, but set yourself busily to work, to change this *condition*."

These remarks, out of place as they may at first seem, have as direct application in the course of ages, to the most absolute government, as to one wholly republican. The sort of government to which a people will submit, and the length of time they will endure it, is a fair measure of the soul of a nation. In the History of the English Queens, one is gratified to find how few are the instances of flagrant misconduct, of personal cruelty or bigoted self-will, which it has fallen to the lot of the author to record. Even Catholic Mary is nobly vindicated before our eyes from the worst charges that have been brought against her, and we find that, considering the religious influences of her youth, she was not unworthy of Katharine of Arragon, and far more deserving of pity and pardon than her showy successor, Elizabeth. So soon as immorality crept into the court, or license into the life of a Queen, the people were wide awake to it, and many of the most serious difficulties that occurred between the throne and the parliament, grew out of foreign customs, or liberties, in which the ignorance of some young stranger Queen permitted her freely to indulge. The great revolution which condemned Charles the First, whatever may be thought of its progress and close, or of the terrible reaction which we shudder to think of, and which the people, however degraded by civil war, could not brook, turned upon a noble religious impulse,—an impulse, too, which was popular, and of which the government was the true exponent. On the other hand, it requires a patient spirit or a depraved one, to read calmly the records of the Court of France. As early as the middle of the sixth century, the atrocious conduct of Fredegonde induced the people to take advantage of a law introduced by the Salic Franks, which forbade a daugh-

ter to inherit an estate — to exclude females from the future throne ; and when we remember that on that throne has since been seated, not only a succession of weak and soulless wives, but the infamous scions of the unworthy house of Valois, we cannot wonder that the law has never been rescinded. The present excellent Queen of Louis Philippe thought humbly of herself when she permitted the lives of her predecessors to be dedicated to her, and if she has ever read the volumes of the English stranger, I doubt not she has since repented the concession. Low indeed must have been the standard of the nation, when the possession of the most ordinary conjugal virtues has attached to the name of a Queen the perpetual sobriquet of "The Good," and mistaken indeed the morale of a people, that having borne and shared in the wildest debaucheries, refused to tolerate the playful virtue and patriotic policy of Marie Antoinette. But it is not in the power of any law to shut out the influence of woman from the throne. Political troubles have often thrown the regency of France into a woman's hands, and when she has not been permitted to reign as a Queen, she has done so, as the mistress or the wife. When I commenced this article, it was my intention to show that, however doubtful the progress of the race, there could be no question as to the steady unfolding of the moral power in woman. It was boldly said by an advocate of the Church, that however degraded might be its character in any given age, still the best men of that age would invariably be found within it. In the same spirit, one may affirm that whatever may be the moral standard of men at a precise era, that of the women of the same period will be found to be immeasurably in its advance. To this one may add, in relation to the frantic modern discussions on the rights of women, that there has been no conceivable human right nor prerogative — no existing faculty nor virtue — which has not, at some time, and under many varying circumstances, been exercised by woman. She has not only voted, but vetoed, — not only led armies, but died a martyr, — not only wielded the brush and the chisel, but inspired men as well as stone and canvass, with the power of God, — not only stood in the council chamber, but presided in the full senate. The measure of the rights of women, like that of the rights of men, has always been determined by the

measure of their ability ; — whatever they could do, they have been permitted to do, from the beginning to the present day.

Different ages measure crimes differently, and while the horrid atrocities of Catharine de Medicis have been represented by most historians, as culminating in the terrible massacre of St. Bartholomew's day, this act of wholesale murder fades before my eyes, when I turn to contemplate the steady measures which she used, to enervate and corrupt, not only the court, but the whole nation, — not only her own graceful and gifted daughters, but Henry of Navarre, him who has since been called the Great, called so, perhaps, because the gross license, which disgraced his private character, and which was the fruit of Catharine's detestable influence, weighed but as dust in the balance, — not against his many services to the nation, but the enormities committed by her own children, whom he succeeded. But for her, he might have been pure as well as powerful ; but for her, the influence of Jeanne d'Albrette might have made him the hero of conscience, as well as of the battle-field. The life of a man, which is but for a day, let another take it, and hope for mercy ; — the body, which is the garment of the soul, let the ruffian violate it, and pray for pardon ; but let not her, who has striven by her presence and her pen, to spread a corrupting influence over a nation, or an individual — to efface the smallest part of the image of God in the world — trust to any indulgence from her fellow creatures, or her Everlasting Judge. The work which women have done, in this wise, in the world, is enough to thrill the most stupid or indifferent of the sex with horror. Whatever sin he may commit himself, man never forgives vice in her, whom he expects to be the one connecting link between him and Heaven. The vicious Brunehaut, the cotemporary of Fredegonde, was at one time remembered as a powerful and sagacious princess, who gave to a certain part of France, valuable highways and many internal advantages ; but these proofs of wisdom are forgotten now, and history writes her name as Brunehaut the Bad. Catharine de Medicis, gifted with the finest attributes of mere intellect, was despised by the very men who were too small to oppose her, and at this day, when her name is mentioned, the simple-hearted clasp their hands and murmur an inward prayer, and the



pure cast aside, with instinctive horror, the romance, whose pages her name and influence have defiled. Such a woman could not now exist, either on the throne or in the grossest purlieus of society, and the very women, whom some of us shudder to touch, would be incapable of reading the minute journals of her private life, or of enduring her personal presence. I may seem to have taken woman's onward progress for granted. It seems to me a self-evident fact; let him who doubts it undertake to prove the converse, and I, at least, shall be spared the tedium of any argument. One of the public presses recently, in criticizing a stereotyped edition of a work upon the "Sphere and Duties of Woman," asks, pertinently enough, "Why does not some one write upon the Sphere and Duties of Men?" My answer is ready. Because the sphere and duties of men and women are one. The great aim of life, to perfect the individual and the race, is the same in both sexes. To this end, no two individuals are permitted to use the same means. What means shall be used, must always be determined by the united voice of the heart within and the circumstances without, and no book, written in modern-wise for one sex or the other, can fail to be tainted with something of ethical charlatanry — something entirely repulsive to the spirit of one who deals face to face with God, and the great work he gives each man to do. One sometimes sees such books, proceeding from men capable of better things, and then one can only mourn that they have not been great enough to drop the distinctions of sex, and give themselves up to moving souls, — to seizing and presenting the great questions of duty, so important to both men and women of the present day. Still, women have not so been accustomed to regard their own vocation. By some providence, the quack may touch a disease which the true physician fails to reach. If the desultory reflections thrown together on the preceding pages have any value, it can only be that of showing women, in the first place, that cant or not to the contrary, they always possess and exert a wide political and social influence. This influence is greatest with those who possess a full consciousness of it. Women, in past ages, have been active in spreading the vilest influence abroad. Do not the women of the present day owe it to God and humanity, to labor as earnestly for the best? It

has been wisely said by one of our own sex, that this is the age of great events, and not of great men. In the present time, therefore, no individual ambition, nor personal vanity, can hope to be served by the most successful efforts in this behalf. It is for the sake of what we shall become in a better world, and the happiness of those who remain to be disciplined in this, that we must consent to strive. I am sometimes indignant at the calmness with which the great events of our time are received. I wonder that men do not see God moving with them in these latter days; but when I hear them speak of the prophets of the hour, of those who move in the van of reform, as the mere products of the season, — instruments in the hand of God, for the healing of the nations, — I am neither indignant nor surprised. It is only while our children are young, that we congratulate ourselves on their intelligence or success, and relate their marvellous achievements. As men, we expect them to be true to their manhood, and are not surprised to find ourselves sitting at their feet. So in the world's infancy, great deeds of heroism, or studies in knowledge, conferred honor on individuals; but if this is, as we would fondly hope, the period of its manhood, we must be willing to strive simply for the spiritual result, because it would be ignoble to be idle, without expecting to be remarked for our efforts among the crowd.

The late discoveries of ether, seems to me to have a bearing on this moral condition of the world, not ordinarily recognized. It is one of the greatest events of any time, yet its author has not shared, and has no claim to share, in the honors of a hero. It is the natural result of an advancing social state, and the present mercy of God. This digression has been made, to show that no love of notoriety can or ought to influence women, in their efforts for the advancement of the race. What they can do, must be evident to all who have an earnest and devout will. The feeble hand of woman is alone sufficient to strike down the gallows, to unfetter the slave, to provide for the prisoner, to reclaim the abandoned, to shut up the dram shop, and stay the tide of war. In order to this, she must have faith in her own power. "As man thinketh, so is he;" strong or weak, able or unable, to achieve the work given him to do. It seems to me, that no woman can lack either faith o

power, who reflects earnestly upon the sufferings of her own sex, induced by these innumerable evils. Let her look facts in the face, and though for the instant they turn heart to stone, they will nevertheless give her the power of the Medusa. To be inspired, she needs but to be informed; to be useful, she needs not to be noisy. Let her bend her knee in prayer, and the answering spirit will fill her soul with light, and though her lips be tied beforehand, in the hour of emergency it shall be given her what she shall speak. Fresh in our memory lies the form of one, now for many years a wanderer from her home, an invalid in health, who contended with the firmness of a man, the perseverance of an apostle, and the strict investigation of a statesman, for the rights of the pauper and the insane. She has contended with state legislatures, her memorials have reached the most unwilling ears, her life has moved all hearts; yet, from her humble position at the head of a school-room, she walked forth, so nobly and so quietly, that her recent labors seem to us like a dream. Fragile in appearance, vigilant and earnest as a martyr, the grace of feminine and spiritual loveliness, which sits upon her brow, has never been banished by the utterance of one unchristian anathema, nor the agitated action of an unbalanced will. In sickness and health, by day and night, through storm and calm, she has pursued the even tenor of her way. Are there none among her former pupils to rise up and call her blessed? Are there none who can drink in the inspiration of her unhesitating devotion, and pledge themselves to a life alike serviceable to the race? How many of us have spoken—how few have acted; but when *she* goes to the bosom of the Father, not her words but her deeds shall approve her among men. I would not depreciate the value of words; I do not believe that an intelligent woman, capable of advocating war, slavery, or capital punishment, can be found, at least in the Northern half, of these United States. I will not draw upon myself the charge of extravagance, by suggesting what might have been the present condition of the world, had every woman done justice to her nature, and boldly *spoken*, what she as boldly thought, but I must press it upon the consideration of such as are willing to listen, that every woman is bound before God to bear constant testimony to the highest truth, even upon the most trifling occasions. Let no scandal

be uttered in your presence without receiving its deserved rebuke; permit no trifling with great thoughts; no sneering at self-devoted heroism; no jesting upon questions which ought to start the ready tear. Induce your children and your dependants, by the influence of your example, to look at things in the divine light of duty, and deem it no miracle, if you should wake some morning, in consequence, and find a halo round your scrubbing-brush and your broom. Avoid all that is superficial, and therefore false, in criticism, conversation or action. Above all, fear not to subject your own conduct to the same test which you apply to that of others. If you are false, indolent, or self-willed, — and who among us is not? — bear patiently the most ill-judged rebuke, and show that you never lower your standard to meet your own short-comings, — that you require of others only that which you desire to give; and thus your very failures in duty may become a source of rich blessings to the world. If families were but regenerated, society would demand but a trifling degree of consideration. It behooves the wife, the mother, the sister and the child, to remember this. We are often forced to exclaim, "Lo! what a great fire a little matter kindleth." This little matter is oftentimes a mere word, — a word as powerful to kindle the fires of love and truth, as to feed the flames of dissension, — a word whose destiny it depends upon you to decide. What if the high position which you desire to take, is sometimes misunderstood? What if to the narrow-minded and unthinking you seem to be arrogant, despotic, or self-willed? I have told you already that it matters little in the present age what becomes of the individual. Your own reputation is a small thing. Guard the sacred light you carry; but while you are truly humble before God, and sincere before men, fear not that the utmost human effort shall extinguish it. Become, so far as is permitted you, the faithful instrument of God, and trust to the infinite one to *finish* the work that you have begun.

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"Thou must endure, — yet loving all the while;  
Above, yet never separate from thy kind."

## DOCTRINES OF SOCINUS.

BY REV. SAMUEL OSGOOD.

ALL men of candid minds must respect the character of Socinus. As to his doctrines, of course, there will be as many different opinions as there are creeds. No denomination of Christians will be found ready to endorse all of his doctrines, although in some points of doctrine he deserves the sympathy of all enlightened thinkers. As for us, we must give him the credit of being the most earnest defender among the early Protestants of three cardinal truths of religion—the strict unity of God, the divine authority of Christ as the messenger of God, and the free offer of salvation to those who believe in Christ and follow his principles. We must honor him for vindicating these truths in a manner so reverent towards the Scriptures and so considerate towards reason and humanity. We must honor him for vindicating the parental character of God from the distortions of theologians who saw in the Most High only a terrible Jehovah rather than the Heavenly Father. We must honor him for giving Christ so exalted a place in the reverence of Christians without claiming for the Son any divine glory except what is bestowed on him by the Father. We must honor him for recognizing so distinctly the moral elements in human nature and calling man to use his gifts in the light of the Gospel not doubting that God will receive him with favor, if he is faithful to his powers and trusts.

The emphasis with which Socinus rejected the doctrine that God's wrath against man demanded some victim and was willing to punish Christ in man's stead, must win the respect of large classes of Christians not within the Unitarian ranks; whilst we may freely ask all considerate Christians to revere the earnestness with which he asserted the worth of practical religion in opposition to worldly vices and formal pageants, and thus made himself in moral strictness second to none of the Reformers. In an age when Calvin and Cranmer and even Melancthon were willing that the heretic's blood should be shed because of his heresy, we must admire the man who op-

posed the shedding of human blood, whether upon the scaffold or the battlefield — who on the one hand protested against the radicalism that would destroy all human government, and on the other against the tyranny that would bind both soul and body, enforce opinions by the sword, and punish error as murder. We speak no slight praise when we call Socinus a great practical reformer, at once cautious and uncompromising. How differently the history of the last three centuries would have been written, had his principles been generally adopted, instead of those of Calvin and Cranmer, let the records of the myriads tortured on account of their opinions and the myriads slain in war indicate better than any labored argument. Would that the prelates and divines who have so often stirred men up to butchery had possessed more of the spirit of him whose name has risen so frequently to their lips when they declaim against damnable heresy. What heresy is so damnable as the cruelty that imbrues its hands in blood, what heresy is like hatred?

Socinus regarded Jesus Christ as a man divinely born and endowed, not pre-existent except in the decree of the Father and that Eternal Word which was implanted within him. Nothing could exceed the emphasis with which he urged the claims of the Saviour to divine honor as the representative of God and the only mediator between God and man. He insisted much upon the perpetual ministry of Christ and the duty of Christians to live in relations of personal love and reverence towards him.

In reference to future punishment, he taught the doctrine of a future and righteous retribution, generally contenting himself with the language of Scripture upon the subject, but indicating generally the opinion that the incorrigible would be at last annihilated, and God be all in all.

Yet proscribed as the name of Socinus has been, his influence has never ceased. In Poland, the country in which he spent the laborious portion of his life, it was long very powerful. A numerous denomination with a large college and printing establishment did honor to his efforts and enjoyed the same toleration as other Christians. But the hatred of the Catholics and Calvinists against these Unitarians was rather latent than extinct, and ere long after his death it burst forth. The first prominent victim was an opulent merchant who was



attacked by a malicious prosecution as to some business transactions. He was called upon to verify his statement by an oath, and he was ready to take the oath in the name of Almighty God. But it was insisted upon that he should swear by the triune God or by the cross of Christ, and a crucifix was placed in his hands for the purpose. Indignant, the merchant dropped the crucifix upon the ground, and a clamor was at once raised against him as a blasphemer. He was sentenced to suffer death in the most excruciating form — his tongue to be pierced, his hands and feet to be cut off, his body to be beheaded, and then burned at the stake. This horrible sentence was executed at Warsaw, in the year 1611. To the Jesuits a prominent part in this abominable transaction has been ascribed. The Unitarian cause, however, was not thus to be put down. Its enemies waited another occasion to vent their bigotry. In the year 1638, — two years after Roger Williams brought the doctrine of toleration to the state which he founded, — another outbreak of cruelty took place in Poland. A mad prank of some boyish students at the Unitarian college of Racow, was the occasion of letting loose against the inoffensive sect, the whole force of priestcraft and superstition. The boys had thrown stones at a cross by the wayside, and beaten it down. In vain was it that the college government punished the offenders, and the parents and chief men asserted their condemnation of the deed. The college, which at times contained a thousand students, was broken up, the printing house was demolished, and the ministers and professors were exiled. Still the denomination continued in the exercise of most of its former privileges. One blow more and they are all taken away. Twenty years afterwards — in 1658 — the Unitarians were accused of plotting against the State, and a decree of banishment was issued against them, and of death in case of their renewing and propagating their opinions. The merely nominal Unitarians conformed; the sincere confessors quitted the country, the chief part establishing themselves in Transylvania, and others seeking an asylum in Switzerland, Holland, England, and all the freer states of Europe. The 50,000 Unitarians of Transylvania, with their three colleges and civil rights, are a monument to this day of the early persecutions and labors of their fathers. The eight folios now found in all our large libraries, labelled, "Bibliothe-

ca of the Polish Brothers who are called Unitarians," afford abundant proof of the zeal, learning and candor, of Socinus and his coadjutors.

Alas for Poland that she thus drove from her protection so many of her best citizens. A terrible retribution came in little less than a century. The coalition between Catholics, Calvinists and politicians, to put down the Unitarians, may well remind us of that foul coalition in the next century between Austria, Prussia and Russia, against the liberty and very existence of the nation, when the heroic Kosciusko fell, and the butcher Suwarrow conquered, and Poland was stricken from the list of nations. Empire once able to defy the autocrat of Russia, to look down upon the throne of the Czars, and to despise the puny power of Prussia ; alas that she should persecute her own children, and thus give an omen of the day when her walls should be desolate, and the noblest of her sons exiles.

Of the style of composition and the reasoning powers of the Socinian school of Unitarians, Archbishop Tillotson says :— "To do right to the writers on that side, I must own that generally they are a pattern of the fair way of disputing and debating matters of religion, without heat and unseemly reflections upon their adversaries. They generally argue matters with that temper and gravity, and that freedom from passion and transport, which become a serious and weighty argument ; and for the most part, they reason closely and clearly with extraordinary guard and caution ; with great dexterity and decency, and yet with smartness and subtilty enough ; with a very gentle heart and few hard words : virtues to be praised wherever they are to be found, yea, even in an enemy, and very worthy of our imitation." He goes on to say, that compared with them, other controversial writers are mere bunglers, and that their chief defect is not reason, wit or temper, but only a good cause. When men like the illustrious Tillotson speak of the early Unitarian writers thus, it is needless for us to recite their praises. If we could collect all the passages from the writings of their opponents, which allow their social and moral worth, and blame them for attaching such importance to good works, the eulogium from the lips of antagonists would be complete.

Such was Faustus Socinus, — such were his character, his

doctrines, his associates. We are of course glad to speak well of him as of a distinguished member of the Unitarian brotherhood. Yet we cannot call him master, nor take upon ourselves his name. In religion, Jesus Christ is our master, and we read nature, the soul and the Bible, for ourselves. We go beyond him in liberality and toleration; for whilst he opposed the infliction of death for opinions, he advocated the use of lighter penalties against deadly heresies; and whilst he cherished fellowship with other Christian Churches, of the Protestant orders, he regarded the Roman Catholics as too idolatrous to have fellowship with Christians here, or a place among the redeemed hereafter. While some Unitarians agree with him in his views of Christ, as a man divinely born and not pre-existent, others regard the Saviour as a pre-existent being, who assumed our nature, and others still regard him as having simply a human nature, with divine influences added after his birth. All Socinians are of course Unitarians; yet few existing Unitarians, if any, are Socinians. Yet Unitarians of every class are not ashamed of the memory of Faustus Socinus. Whether called Sabellians, Arians, Socinians, or Humanitarians, they are ready to defend his leading principles against his bitterest adversaries, and to merge lesser differences in asserting that to us there is one God the Father, and one Lord Jesus Christ.

It is a cheering and reasonable faith, that no honest word ever dies, and no true life ever comes to nought. Baffled as Socinus repeatedly was, and persecuted as were his followers, his influence has ever been on the increase, and his leading doctrines were never so powerful as now. In all countries where thought has been left free, Unitarian opinions have won the assent of numbers of the best minds, and three chief republics of modern history — Geneva, Holland and America — have given strong proofs of the connection between free thought and Unitarian Christianity. Perhaps it is not too much to say, that wherever Unitarians have been found, however much they may be sometimes lacking in the raptures of emotion and the ceremonials of the ritual, they have always given their influence to education and humanity, and insisted earnestly upon a sense of accountableness to God, and of dependence on his love, as the great sentiment of religion, the test of faith, and the pledge of

fidelity. They have their sins, and are quite prone to confess them to each other. Let those denominations that are without spot, cast the first stone.

We leave this topic not without a lesson — a lesson of fidelity, a lesson of liberality. First of fidelity; a noble host is with us in our dissent from leading doctrines of the Churches. Multitudes who lived before Rome rose to empire, and other multitudes who have come upon the stage since the sceptre of Rome was broken by the Reformation, have been with us in their essential principles; and their lives, so conspicuous for purity, call on us trumpet-tongued to be faithful to our God, our Saviour, and our fellow-men.

A lesson of liberality; we would not count ourselves to have apprehended, but would still press on — onward, upward, higher, higher. By our birth-right or adoption into the realm of Unitarian believers, we should deem it our duty, as well as privilege, to bless every good work and cheer every earnest thought — meet every fraternal token in fellow Christians, and be willing to salute them who are not ready to salute us. Blessed be He who watches the issues of time, that the enlarged spirit, so craved by our fathers, is now extending itself so widely among those who once shrunk from their society with loathing. Catholics and Calvinists combined to drive Unitarians from Poland. Now Unitarians have liberty of worship in almost every country of Christendom, and each year rings the knell of some stronghold of spiritual despotism. Day dawns; Heaven speed its brightening. Our souls hasten the time when we may all merge disputed opinions in vital faith — dogmatism in active humanity, and we may all say from our experience, deeper than from the letter of creeds: — To us there is one God, the Father, and one Lord Jesus Christ.

"The experience of many ages proves that men may be ready to fight to the death, and to persecute without pity, for a religion they do not understand, and whose precepts they habitually disobey." — *Macaulay's History*.

## THE TRANSFIGURATION.

A SERMON, BY REV. THOMAS T. STONE.

**MATTHEW xvii. 1, 2.** And after six days, Jesus taketh Peter, James and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light.

**THE Transfiguration!** It has been thought that this mysterious fact occurred, not because Jesus needed it at all, but that it might elevate and confirm the faith of his disciples. The last effect it doubtless produced; yet I cannot readily believe that any event in this divine life could thus stand out as mere exhibition; that to its perfect contexture any adventitious ornament was attached; that any accretion hung about it, however great, instead of each part growing from it, and forming a symmetrical portion of its own development. As natural as any deed of the Divine Spirit which in him appeared to penetrate and control nature, so natural is this event; as necessary for his own progress and perfection; not more fragmentary, as completely integral; not a splendid phantasmagoria, but a simple and unostentatious unfolding of the glory which must now break forth into manifestation. As thus a fact in the revelation of the Lord; as archetype of corresponding experiences in the individual life of the Spirit; and as symbol of the true Christian Epoch; let us now bring before our minds the great scene of the Transfiguration.

As fact in the life of Jesus, it is integral portion of the progressive development through which he advanced from infancy and childhood to the completion of his divine consciousness. If the fulness of godhead dwelled in him, I am aware it will seem at first thought strange, even if it be not impossible, that such progress implying previous imperfection, such development presupposing limitation and defect, could occur. Longer thought, I believe, without invalidating the high conception of his spiritual dignity, will do something to remove the illusion. A parallel comes up to us in our own experience. That which must in itself be nothing less than infinite, the

life of God, is forever the light of men ; shining in darkness, even when the darkness fails to receive it ; enlightening every man, however man may turn himself from the illumination ; the very promise and germ of the kingdom of God, at the very moment when men are so ignorant of it that they go to teachers and ask them when that kingdom shall come. There is in each man that of which he is yet unaware ; as in the globe of earth there was ever this great continent with its rivers and lakes, its valleys and mountains, all outspread beneath a blue sky, with its everlasting stars looking down on its unbroken forests and its ocean waters, while yet the eye of Christendom saw it not, and its discovery was as the opening to mankind of a new world. Within the ever opening cycles of the soul there are continents as of earth and heaven, spheres above and beneath, land, and air, and stars, waiting their revelation. There are stars, — so astronomers tell us, — whose light has not yet come down so far as this earth of ours, and when it reaches us we shall first learn their existence. Stars higher and brighter stand forever in the expanse which overarches and encircles the soul ; and one after one, they reveal themselves in their light, reaching and remaining within its sphere. The soul itself ! What knows the child of it ? Yet it is the same great reality in the child as in the man ; and the philosopher who searches after its mysteries is not more a living soul than the infant, ignorant that the soul exists. Thus may we deem of the progressive consciousness of Jesus. Ever the divine essence is within him, soul of his soul, life of his life, fountain of his existence, immanence of the Father, a Presence never withheld, never cast off. Yet this infinite Presence reveals itself progressively within his consciousness ; progressively and according to the laws of a common humanity. There are successive degrees of limitation ; when a child, Jesus doubtless thought as a child, though raised by the great reality which forever drew him upward. Conversing with the teachers of his nation, hearing and proposing questions, I cannot believe that he practised any artifice ; there was no mimicry of learning and inquiry ; it was not of his character to make believe or to make doubt ; there was a real receiving then and afterwards, as he continued to grow in wisdom. And this consciousness, we see no reason to question, grew



without ceasing to the period of his elevation to the highest glory.

If then the life of Jesus be the life of progressive development according to the laws of human existence, it is not to be presumed that the Transfiguration was less a portion and a means, as well as effect, of this development. It might have been just as simple and natural in his course, as his conversation and his deeds; differing from them only as the shower descending amidst the sunlight, and so every drop glittering in the beam, differs from rain falling from clouds which cover the whole sky. It is a great light-flash, or rather we may say, a calm and sun-like irradiation, breaking through the darkest passages of his course and turning them to day. There are certain parallels in his history. The first may be found in his baptism. The records of his earlier course and discipline are too slight to authorize any attempt at detail. Enough is however suggested, in the favor which he acquired with mankind; in his submission to his parents even after the strong assurance of his higher relation to the One Father, expressed in the temple; and in the reverence with which John receives him; in facts and hints like these is enough to assure us of what has been the nature of his progress. Now he has lived to a readiness for consecration to his final service. Prepared in things least as in things greatest, to fulfil all righteousness even to its simplest external observances, as in its highest realities, he comes to John and is baptized. Then descends upon him the Holy Spirit; then the voice proclaims him Son of God, dear to the Father, because true to his divine origin and destiny. Neither vision nor voice seems designed for the multitude. To Jesus only and to John is there evidence that the manifestation came. For Jesus it was time that it should reach him. He had lived the filial life; he is prepared to recognize therein his relation to the Father; he is Son; now the revelation breaks on him in its fulness, for his obedience is complete to the highest of the position which he has thus far occupied. The voice, supposing it an outward utterance, is but echo of the salient consciousness in which the Spirit, supposing it to have flown dove-like upon him, leaped forth joyfully to welcome the love which from above penetrates and exalts all beneath. Nor is this all. As one stage of

life has closed in such joyous assurance, so must another, to the world's view more eventful, be entered. The Divine Providence is preparing him for it. And the new stage connects itself naturally with this great revelation. Son of God ! This the relation by which he now feels himself ennobled. Spirit of God ! This the influence by which he is at once possessed and isolated. Isolated, I repeat ; for not more truly is he severed from men by the dreary length of the desert into which he is led up for temptation, than by the spirit which his age knew not, whose inspirations fill him. He is now tempted. The temptations are those of his present isolated consciousness. They have their root, as temptations always have, in the peculiar state to which they come. Fulness of the Spirit ! Son of God ! All this is open in clear discernment. Therefore, such is the suggestion, demonstrate thy greatness. Fill thine own wants by thy own power. Make thyself great and conspicuous according to the new conditions of thine existence. — Such the selfish suggestions. They were inapt to his earlier state. So far from it indeed, that he probably could not once have perceived them : a higher elevation has brought them, as it must. He yields not to the lower insinuations. The Divine triumphs over the Demoniack ; the celestial rises clearer, more serene, above the infernal. The holy consciousness remains, if not vivid and rapturous, yet with a more penetrative and quickening energy, full of strengthened vitality, gathering power, not only by progress, but by resistance and victory. The enemy of God is weakened ; and all of power he loses, enters into the life of Jesus. He has conquered the devil in his solitude ; he is prepared to meet and overcome him in the society of men. So the Divine Spirit leads him forth to the field which it is his own to occupy.

I will not attempt to enumerate all the parallels. One other, though but partial in its analogy, may be referred to, —his Resurrection. As at the period of his baptism, he is prepared for the full consciousness of his nearness to the Father, yet opening a new series of temptations, followed by angel ministries and a great service to mankind, so at the hour of his resurrection, he is prepared for the unclouded recognition of his oneness with the Father. Through bitterest trial, through most oppressive gloom, through mysterious abandonment, he has passed, as to his union

with God and its perfection of glory he must pass, there is no escape, and to the last he has been faithful. There was an awful struggle, a reluctance, wherein he could feel his own will separate from the supreme will, but the Divine prevailed; and while he said, "Let this cup pass away," it was only, If possible, and the conscious harmony is coming back as he cries, "Not my will, but thine, be done;" and if on the cross, abandoned by men, he feels himself also forsaken of God, his last voice is of more cheerful strain: "Father, into thy hands I commend my spirit." The conflict has been terrible, but the victory has been gained. All evil has disappeared before the love of God, and he lives now clothed with all power, Lord of glory. A position had been reached where this trial could not be avoided. But this trial surmounted, the sufferer, as naturally as he entered, rises above it, and through the mighty strength which he wins is elevated still higher: he lives and ascends to the highest celestial state. All the currents of his being have been setting toward this point: the point is reached, and through their concentrated energy he is now borne to the divinest exaltation.

They seem to me illustrations of the principle which the Transfiguration bodies forth. A past there has been; a future there is to be. The whole work of Jesus before his last visit to Jerusalem, is drawing to its completion. All has fulfilled the great character of Son; all has given forth demonstration of the Spirit. He foresees his approaching end, and when he sees his disciples strongest in faith, he tells them of it. They cannot well bear it. The Messiah to perish so! This, it would seem, can never be. But God's thought is other than man's thought. Jesus calmly waits the issue, certain, and declaring his certainty, of a glorious manifestation even within the age of his contemporaries. An assurance so clear and serene, how naturally does it transfigure all the facts, the very shades and clouds, of his experience, and make them refulgent. In a state like this he goes with three of his disciples to the summit of a high mountain; the disciples appear to have been those with whom he had the nearest companionship, and a mountain was no uncommon resort of the Divine soul. And here the irradiation of his inner vision symbolizes itself in an outward effulgence: his face shines like the sun, his garments

become white as the light. Moses, the ancient law-giver of the Hebrews, and Elijah, the majestic prophet, appear in glory. No wonder at the rapture of the disciple ! Perhaps this is the crown of steadfast obedience, completion of the hours of darkness. Not so. Crown it is indeed of steadfast obedience, but equally preparation for new trial of steadfastness, for severe tests of filial love. The discourse is of the decease which he should accomplish at Jerusalem ! As for meeting the temptations of the wilderness, Jesus is made apt by the new opened consciousness which followed his baptism, so for overcoming them is he prepared by the same consciousness and the divine strength it enfolds. And as for meeting new trials, ending in crucifixion, he is now ready, waiting for them as in silent expectation, so for overcoming all is he prepared by the whole mighty scene which now opens upon him. Not the celestial vision only, but as Moses and Elijah withdraw, the voice declares neither the one nor the other, but only Jesus, Son of God, beloved, whom men are called to hear. The vision is at an end : strong in its renewed unfoldings of the higher consciousness, Jesus goes down from the mountain, to speak his last words in Jerusalem, to meet his fierce enemies, to bear the cross. Thus came the Transfiguration as efflorescence of his own spiritual state, as fountain of strength in his coming hours of most oppressive weakness. Thus, apart from the collateral results upon the minds of his disciples, we recognize its relations, simple amidst its splendors, to his own story.

In story so beautiful as this we have archetype of corresponding experiences in our spiritual regeneration. It is never, it can never be, one unvarying plane of calmness and repose ; one unbroken sphere of light ; one outbreathing of pure, cloudless, and tranquil air ; — as, on the contrary, it neither is nor can be forever a field of strife, of utter darkness, of stormy atmosphere. There is always an alternation of light and of shade. Through toilsome efforts, through aspirations after the high ideal which rises above us and goes before us as a heavenly form, filling our whole vision, we must enter into the pathway, lead it whither it will, of obedience to the Divine voice ; and when our obedience, of hearing, of listening of service, of love, is ripe, the fruit it yields us is no other than perception of true life within, the life in which we are no longer servants,

but sons, and the heart is ever more following the attraction to the Father. A glorious perception! Yet the sphere into which it has raised us, brings its temptations; temptations whose root is laid in this very elevation, and which must be overcome by the strength which derives itself from the same source. Nay, when we likewise have gone up with the Lord, and rejoiced in the Transfiguration, it shall come not only as a blessing, but a premonition: it shall not only reveal the glory, but foretell the depression. We must go down stronger, indeed, nearer to the Father, but to put our strength to some new test, to evince amidst throngs of evil the preeminence of the good and the true.

What these arrays of evil may be, it is of little importance that we inquire beforehand. It is enough that they come on every ground which we may be called to occupy. So soon as the heavenly vision appears to us, it gives forth the commandment of entire self-denial. Not denial or crucifixion of any essential principle, of any organic quality, belonging to our nature, but denial of the self-hood which may reveal itself alike in each and all of our primitive instincts. As yet the blessedness of the vision is unrevealed; it is only the stern and awful interdiction of self-indulgence. The freshness and joyousness of childhood have passed; the life unconscious of law, has come to an end; the commandment has revealed itself, and discovered sin, and spread death, not life, through the soul. Amidst the deep darkness, light appears. Over the chaos, formless, disordered, tempestuous, spirit broods, light shines, order spreads, life breathes, harmony grows. There is a higher series of progressive action. But all along its course, wherever the soul is walking, it is still on the confines of opposite and contradictory states. If one is in light, the darkness is near and will often roll itself between him and the sun. True to the higher inspiration, he receives the joy and peace it breathes from its divine fountain; but the suggestion comes therewith to self-gratulation, to spiritual pride, to quietude, to whatever in this state may satisfy the selfish impulses. But the spirit contains in it antidotes to the poison which evil has endeavored to extract from good; the resistance to temptations so trying and seductive, develops new powers within; and he comes forth, not barely unharmed by the encounter, uninjured by the poison, but strengthened

and exalted. Thus it is always in the progress through the regeneration to a glorified humanity.

So within the purely spiritual and individual experiences. Nor otherwise in the social and natural relations of life. The youth becomes the man, and enters into the course of man's activity. Domestic affections unfold themselves in presence of the objects which they have gathered around them; the husband and wife, the parent and child, the brother and sister, with all the widening circles of attachment which each opens, mark the characters of light with which the mystic tablet of life is engraved all over. But it is not the will of the Father that his children should perish in the narrowness of any, the sweetest and best, of our natural relations. He would not have us ever forget the higher sphere from which the spirit came, by which we are encircled, and into which he would have us ascend for ever. The immortal, let that be received amidst the mortal. So the Parental Love lets death come, and gather out of our bright garden, even in its spring, the greenest plant, the fairest bud, the flower of richest fragrance; not that we may be grieved, but that grief may sanctify our loves, that as we weep over those who seem lost, we may weep in joy as really as in sorrow, knowing that death is not really death, and that God takes what we cease to see. So the mystery of life in death is opened, and the equal mystery of infinite love. We rejoice and we sorrow; the joy comes of the celestial presence welcomed to the soul; the sorrow comes, not to drown the joy, but to make it purer and holier; strength grows up in the soul, and every fact of existence becomes a portion of the perpetual ascension. The man rises as he falls; he becomes holier as he goes up; God is with him, and holds him nearer and nearer, through storm and through sunshine. Such is the highest wisdom in man's redemption!

\* Both the fact as existing in the progressive history of the Lord, and the correspondence in our spiritual experiences, may be regarded as incomplete without the consideration of what we may call its symbolical representation of true christianity. We will go then with the three disciples to the mountain. We will contemplate the three central forms it presents. We will listen to the words which are spoken. We will seek an interpretation of the higher ideas which are inwrapped in the



whole. It is not then the person who, growing up in Egypt, fled thence into Midian ; it is not the solitary man wandering in his coarse attire about the Indæan deserts ; it is not the outward figure of the man of Nazareth. We meet here rather the legislator of Israel, bearing law to his nation, not from his own will, but from God, and the prophet, speaking no human words, but those of the Highest, and the third, — we are not yet prepared fully to interpret. We then look at each impersonally ; and before us stand Law, Truth, and a Higher than either or both. Law, Truth : these indeed appear glorious ; Moses, Elijah, they come invested with splendor ; but it is Jesus from whom sunlike radiance shines, whose very garments are as the light. To him they come in homage and service ; and when the bright cloud overspreads them, it is of Him only that the voice speaks from midst of it, This is my beloved Son : hear ye him. He remains alone, when they depart ; he remains to suffer, to die, to live in fulness of divine greatness and glory. And in him indeed we see Law, in him Truth ; but other than in their ancient representatives. The Law, the Truth, the Word, embodied, he is in veriest reality ; he represents neither ; he is essence of each ; he is the Life. The Life ! the life of pure celestial love ; this is third, highest, central, in the majestic imagery. The Everlasting Word is there, imperative as Law, prophetic as Truth, integrated and living as Life. And when once we reach a consciousness of Life, then does all else disappear ; the law has ceased to exist as a foreign and dominant power, and is known but as the inward and quickening life ; the truth has lost its separation from the life, and is no other than the life revealed in the soul. Moses is gone, Elias is gone, the Lord alone remains.

Thus, transferring the story from the ground of mere temporary fact to that of permanent symbol, we perceive nothing less than ideas, true now as ever. The Transfiguration passes into universal and everlasting reality. Moses, Elijah, Jesus, cease to be merely three figures of magnificent vision, and stand now before us, substantial and living as to the eyes of those three disciples. We want but elevation as to some mountain summit to see the whole ; we want but the open ear to hear the voice from the overshadowing cloud ; we want but the Spirit of life freeing us from the law of sin and

death, to draw our entire sympathy and obedience to the Divine Form. There are no shadows here ; we have passed out of the region of shadows into the realm of true reality. Some of us may see but three persons of common dignity, and ask a tabernacle for each : but let the vision pass on, and we shall soon see lawgiver and prophet withdrawn. Let us obey the Divine Law, let us hold fast in our hearts the Divine Truth, let us cherish the Word as a light to all our steps ; and we shall enter at length into the Life. The Law shall be no longer outward commandment, but inward Freedom ; the Truth shall be no longer outward letter, but inward Spirit ; the Word shall be no longer verbal doctrine, but revelation of the infinite Life.

Each appears in its season. Amidst idolatries natural or spiritual ; amidst barbarisms, such as have desolated the earth, such as have overwhelmed the mind ; amidst darkness, wherein the sun gives no light, and the moon is changed into blood ; a Moses comes promulgating the Law in the dialect of his age, introducing the Divine Element as it can be introduced into moulds and forms so incongruous to itself. Not in vain. Man is raised from the depth of the abyss, if not into the light and air of Heaven. When the forms of a Mosaic Law have exhausted its spirit ; when new idolatries and sins have sprung up and overgrown the fields within which seeds of a divine word are sown ; then an Elijah comes with stern reproof, and reveals the primitive word, and seeks to weed the rank fields. His view may be somewhat higher than that of his predecessor. He may follow the ritual indeed, but he proclaims aloud its emptiness when void of the living principle. Not sacrifice, but obedience, is the word he utters. His is message of a Divine morality. He promises also a higher. A new covenant in the latter days, a communion of God and man, wherein laws and instructions shall be merged in the consciousness of the Divine living in the heart, pervading and quickening the whole nature of man. Then appears, not Law-giver, not Prophet, but Son. And even if the Son die, yet it is only the perpetual giving forth of his life for the regeneration of mankind. He dies to live ; his life is the life of the world. And though amidst all its changes the first man is but living soul, yet this second man is quickening spirit.

The simple conclusion is: That through all dispensations a preparatory homage is paid to the highest; that while all else pass away, this remains but to open even through trial and seeming death, new and perpetual glory; and that its inmost essence, its living principle, its all in all is the Life of Love. — The Life of Love impersonated in Jesus, through him going forth to penetrate the heart of man, until through its influences heaven and earth, God and man, man and man, shall dwell in unbroken harmony: the highest will done on earth as it is in heaven.

## A WINTER HYMN.

ALL creatures of our God express,  
Though mute, their trust and thankfulness;  
Alone, ungrateful man  
Murmurs at his appointed lot;  
The mercies of his God forgot,—  
That Friend in Heaven remembered not,—  
He dares assail, with impious thought,  
The Universal Plan.

The wind that sweeps the wintry lea,—  
Thy colder wind, Adversity!

Both say, God loves his child,  
Who, when the drifting snow falls fast,  
And o'er the Earth a shroud is cast  
Of ghostly white,—“tempers the blast  
To the shorn lamb,” the least and last  
Frail lingerer on the wild.

The woodman to his labor goes  
Through cutting winds and blinding snows,

When peeps the first, faint light;  
Up early from his bed he springs,  
His axe across his shoulder flings,  
And hies him forth, and while he sings,  
He thinks of all the pleasant things  
That visit hearts so bright.

With daily toil his frame grows strong,  
And livelier grows his cheerful song,  
More sweet his daily bread;  
The hours of day glide sweetly by  
In Nature's fresh society,  
And when night comes, how thankfully  
And trustfully and quietly  
He rests his weary head!

And "they that go down to the sea  
In ships," where giant dangers be,  
Whether they wake or sleep,—  
High on the billows rocked and rolled  
By Him whose arms the world enfold,  
These, as the Psalmist spake of old,  
The mighty works of God behold,  
His wonders in the deep!

He speaks—the stormy winds arise,  
Which lift the billows to the skies  
And shake the seamen's souls;  
Up to the heavens they mount, and then  
Down to the deep they plunge again;  
They reel like witless, drunken men  
That sit on fiery horses,—when  
The mastless vessel rolls.

Then, from the confines of despair,  
They lift unto the Lord their prayer—  
Who listeneth to their cry;  
From their distress he sets them free,  
He stills the storm and smooths the sea;  
"Then are they glad because they be  
At rest," and oh how glad to see  
The wished-for haven nigh!

And "oh that men would praise the Lord"  
On land and sea with one accord!  
The wondering Psalmist cries.—  
Ye landsmen, who, when howl by night  
The wintry storms, bless the glad sight  
Of blazing fire, and gladder light  
Of cheeks with health and pleasure bright  
And hopeful, glistening eyes,—

Say, do ye thank your God for this

Unmerited, o'errunning bliss,

And seek to taste his grace?

Do ye show forth your gratitude

To Him, the Giver of all good,

By giving them that hunger food,

And cheering in its solitude,

Wan sorrow's drooping face?

And do ye learn contentment too,—

(Alas! a lesson learned by few

Of Fortune's favored ones!)

That when misfortune's icy gale

And persecution's pelting hail

Beat fast against the stiffening sail,

Your hope and courage shall not fail,

But prove you God's true sons? C. T. B.

#### EDITOR'S COLLECTANEA. — No. XII.

THE book has appeared that is probably destined to excite more discussion, and call forth more criticism, in the circles of New England Theology, — to say nothing of the people at large, — than any production since Norton's Statement of Reasons, and Dr. Channing's Sermon at the Ordination of Mr. Sparks in Baltimore. The title Dr. Bushnell has given to his work is, "God in Christ." It consists of three discourses delivered within a few months past at three Theological Institutions, — New Haven, Cambridge and Andover, — preceded by a very acute, learned and ably reasoned Dissertation on the Nature of Language. Any person who has heard or read Dr. Bushnell, will recognize the propriety and the felicity of such a prefix to his Treatises. He is quite as remarkable a philologist as he is logician; indeed, it may be said that he is constantly indebted to his philological discrimination, not only for the power of his statements, but for the suggestion of ideas. The complaints of obscurity that we have heard urged against his discourses seem to us without foundation. Nothing can be

more intelligible. Whether the result is right or wrong, the process is clear. We apprehend that, in reality, it is a certain indecision of mind on the part of the receiver, whether to accept or reject his conclusions, coupled with a sense of over-tasked attention and an overloaded memory, that leads to this charge, rather than any mysticism in the author's philosophy, or any false rhetoric in his style. Portions of the dissertation that are to appearance of a general character, will be found, on study, to be a skilful defence of his own method, and a key to his system. An Introductory Essay follows, containing a reference to the author's relations towards Unitarianism, and a half-facetious rejoinder to some anticipated arguments against his views. His remarks with reference to the Unitarians, while they explicitly declare that he has no intention of leaving the Orthodox ranks for theirs, or of a "surrender," — and while they assert the inefficiency of the Unitarian theory, are made in a spirit of candor and independence; and we hope they will be so received. We hope no liberal man will seek to find in them an apology to the Orthodox, or a timid attempt at conciliation. They are simply the expression of a sincere conviction. To the following we agree entirely:—

"I have no confidence in any organic and combined effort of pacification between us,—the Orthodox and Unitarians. If we are ever re-united, it will be by a gradual and natural process, working in individual minds. We must think ourselves together, not as fixing our minds on some halfway place, where we may meet, but simply as striving after the divine verities of the Gospel, and the unity of the Spirit."

We will venture to print in this connection what we ourselves had prepared a few weeks since for another place, tending to the same purpose:—

Undoubtedly, these visible, organised bodies of believers, called denominations, must continue for some time longer to remain, as the necessary consequence of the past divisions of the Church, or in a kind of accommodation to our imperfect, transient state. Meantime, it is plainly our duty to struggle against their narrowing and embittering influence. There are few more potent contrivances for 'corrupting us from the simplicity of Christ.' If they have their way, they make us bigots instead of brethren, antagonists instead of 'fellow-helpers to the truth,' and disciples of Belial instead of followers of the meek and lowly Jesus. We should seek by every



means in our power to limit their partizan influences, and be on the watch for their favorite sophistries. It has always been the plea, and sometimes the honest delusion, of persecutors and inquisitors, that they were defenders of the truth against error. We may not be in danger of their violent extremes; but when we remember the light under which we live, we may be as untrue to our destiny and as guilty in the sight of God. Where they owed a little to the cause of liberty, we owe much, because we have received more. Where they were bound only to tolerate, we are bound to extend the hand of cordial and inviting charity. Where they were called to be just, we are bidden to be generous.

It has happened recently, by the operation of various influences, of which it is easy to trace the origin, that large expectations have begun to be cherished of an approaching union and intermarrying of sects. Many catholic minds, in each of the prevailing denominations, impressed, perhaps, with such views as I have just been endeavoring to set forth, or led by other reasons equally urgent, have become earnestly sensible of the mischiefs of sectarian division. They are disgusted with the internecine feuds, the fierce invasions, the predatory onsets, the malignant misrepresentations, the vile jealousies and suspicions, the secret hatreds, which embroil the different provinces of the Church. And then they long for union and harmony. They would exorcise the bad spirit, and deliver the Church from this its wretched self-contradiction, its suicidal passion; they would bring it back at least to the dignity of self-respect, if not to a consistent conformity with its own original spirit and principles. Where this sentiment of disgust at the strife, and of desire for reconciliation, has become intense, as there is ample occasion for it to be, it is natural it should break out into many crude and impracticable theories of reform, and many futile attempts at a remedy.

Among these stands quite prominent, just at the present time, a scheme for the outward and visible conjunction of sects: that is, for taking the sects as they are, with their several bases or platforms of belief, and by a process of ecclesiastical carpentry, by mortise and tenon, annexing those platforms together. It is proposed in some quarters, with a considerable show of confidence in the success of the experiment, to bring about, by conference and mutual concession, by diplomatic arrangement, by formal treaty, by the welding of creeds and the cementing of resolves and declarations, — such a coalition of religious parties as shall restore the primitive unity of the Christian Brotherhood. It seems to be imagined that by a device of this character, a sort of Congress of sects, a suspension of hostilities might be secured that should open a new era on

Christian history, or at least an armistice sufficient to allow the combatants time to stack their weapons and give the Church militant an hour of repose. And some have gone so far as to select and nominate ambassadors who are to conduct the negotiation.

What has gone before has abundantly indicated the conviction that such a purpose is most praise-worthy, and the end contemplated, above almost any other event, desirable. Nor will efforts expended in that direction be wholly lost; they will combine with other operating causes to bring on the result which *must* finally come, — to gather up and restore the rent fragments of the Church, and heal her convulsed bosom. But let us not deceive ourselves with high expectations into erring methods. We shall do more to abate the rancor of dissension, and to hasten the period of union, by indirect efforts, than by such means as were just alluded to. We shall promote that object best by, first, choking and utterly exterminating in our own bosoms all that spirit of pride, self-confidence, bigotry and uncharitableness, which if indulged is sure to take the hateful form of sectarian contention; by cultivating in its place, in all the relations of neighborhood, family, social intercourse, and private Christian contact, a temper of generosity, gentleness, forbearance, and a magnanimous respect for the opinions and preferences of others, to which the biasses of temperament or education have inclined them; secondly, by giving prominence, and indeed pre-eminence, in all our religious expression, whether by speech or action, to the culture of a fervent inward piety, the divine life in the soul, and to all those works of righteousness, charity, justice and humanity, which make up the vital practice of godliness; and, thirdly, by refraining from any hearsay, slanderous, false representations of our neighbors' creeds, by steadily refusing to be misled by any narrow imputations, or any underhanded transactions, or any mean falsehoods, or any demonstrations of littleness whatever, coming from a few small-souled partizans of any denomination, into the least retaliation, or even into that sweeping bitterness of judgment that condemns a whole body for the sins of a few unworthy members, who, after all, perhaps, occasion more shame at home than they do mischief abroad.

By such simple rules, faithfully and constantly observed, we shall do far more to establish the real harmony of disciples and bodies of disciples, than by any specious, imposing project, ambitious of a more hasty consummation and a more external uniformity. We must come into the 'unity of the Spirit and the bonds of peace' by no forced march, but by a natural and spiritual process; otherwise there will be no real assimilation. Let us not waste strength, and interest, and time, and

zeal, on unphilosophical methods, which at best are only uncertain, while the clear and certain path is before us. We must *grow* together, by doing the same works, loving and reverencing the same Father and Redeemer, feeling in us the circulation of the same current of inward life, flowing ever from God, or else we never can be truly one. We must be *built up* in this unity, — knit into firm proportions by one master principle, and adorned with common graces and virtues, or else we shall not be a temple 'fitly joined together,' and worthy the habitation of the Spirit. Bring two bodies together before their points of antipathy are smoothed down, and the closer you press them in that constrained union, the more they will chafe, and corrode, and enrage each other.

We cannot, in the nature of things, say to one another, 'Go to now ; it is high time ; let us reconcile these conflicting sects, and have but one name.' The laws of our constitution are not to be reversed by a dream of the millenium ; nor can we, in the enthusiasm of some hopeful mood, with a few light strokes of the hammer, repair all the breaches and desolations of centuries of violence and folly. Providence reserves these grander issues of the world's history to be wrought out according to his own omniscience, in the gradual course of events and the majestic sweep of centuries. Meantime, he summons us, individually and every one, to patient, persisting, prayerful toil. Let us work side by side, with the cordial fellowship of a common purpose, with the brotherly affection of souls destined to a common inheritance, in the noble labors of holiness and humanity, for the welfare of men, and the honor of Christ's kingdom, and the glory of God ; — and then, almost before we are aware, we shall lift up our eyes and see that silently all walls of partition are dissolved and vanished, and we are standing in one fold, with one Shepherd.

We cannot help regretting that Dr. Bushnell should let it be apparent that he *expects* an outcry at his doctrines as dangerous, by using, in speaking of them, the terms, "evil notoriety," "horror," "alarm," &c., &c. Probably he has reason for it, not fully known to us, and justifying what would otherwise seem out of taste. The truth is, that, in his own denomination, as well as out of it, whatever "evil notoriety" these discourses may have, they have a most excellent notoriety also, and one that is likely to be extended by their publication. This is not the place to notice further the matter of the volume. The subjects are: "The Divinity of Christ," "The Atonement," "Dogma and Spirit."

We have recieved from from James French Mr. Nahum Capen's "Massachusetts State Record and Year Book for 1849," marked by Mr. Capen's usual thoroughness in statistics; also, the "Sixteenth Annual Report of the Trustees of the State Lunatic Hospital, at Worcester;" "Noble's Lectures" on the Doctrines of Swedenborgianism; "The Glorious Stranger,"—a collection of interesting pieces for children, edited in Lowell, and published by Crosby & Nichols; a Report of the "New Meeting Ministry to the Poor" in Birmingham, England, showing remarkable and encouraging results of the charity; the "Annual Report of the Board of Managers of the Temporary Home for the Destitute" in Boston,—an institution which, for its inestimable but unostentatious benefits, ought to be munificently endowed by Boston wealth, instead of languishing for lack of means; the excellent and admired "Sixteenth Report of the Seaman's Aid Society," by Miss Bass, with other information relating to that successful and christian establishment; the thorough Annual Report of the Anti-Slavery Society; a "Catalogue of the Officers and Students of the Meadville Theological School," showing that there are twenty-five students and four professors; a "Discourse delivered at the Church of the Saviour, Hartford," by Rev. Joseph Harrington, on "Trust in Gold a Denial of God," a candid, thoughtful and vigorous discussion of the dangers incident to the California excitement, and to the adventurers; also, just received, a forcible and capital Address to a Company bound for California, delivered by Rev. C. H. Brigham, in Taunton,—such an address as any adventurer would do well to bring often before his eyes and carry in his heart, full of the wisdom that is better than gold, and the manliness that gold cannot buy.

We should have been glad to notice sooner, and with commendation, the volume of "Essays and Sketches," by Mrs. Caroline W. Healey Dall, our esteemed contributor, published by Simpkins. It contains twelve striking articles, several of which were originally printed in this journal, on practical, moral, reformatory and religious subjects, written in a pure and earnest spirit, forcible language, and with a high purpose; revealing everywhere reflective habits of mind, and a very generous, philanthropic heart.

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INTELLIGENCE.

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**INSTALLATION AT SOUTH SCITUATE, MASS.**—Rev. Caleb Stetson, recently of Medford, was ordained over the Unitarian Society in South Scituate, December 27, 1848. The Introductory Prayer and Reading of the Scriptures were by Rev. Mr. Nute of North Scituate; Sermon, by Rev. Mr. Briggs of Plymouth; Prayer of Installation, by Rev. Mr. Lunt of Quincy; Right Hand of Fellowship, by Rev. Mr. Briggs of Plymouth; Address to the Society, and Concluding Prayer, by Rev. Mr. Stearns of Hingham.

**ORDINATION AT MONTAGUE, MASS.**—Mr. Nathaniel O. Chaffee, an Evangelist, was ordained as Minister of the Unitarian Society in Montague, January 10, 1849. The services were as follows:—Introductory exercises, by Rev. Mr. Clarke of Warwick; Sermon, by Rev. Mr. Ellis of Northampton; Prayer of Ordination, and Charge, by Rev. Mr. Nightingale of Cabotville; Right Hand of Fellowship, by Rev. Mr. Moors of Deerfield; Concluding Prayer, by Rev. Mr. Bridge of Bernardston.

**ORDINATION AT BOSTON, MASS.**—Mr. Joshua Young, of the Class lately graduated at the Divinity School in Cambridge, was ordained as successor to Dr. Parkman, resigned, and Pastor of the New North Religious Society, in Boston, on Thursday evening, February 1, 1849. The services were as follows:—Introductory Prayer, by Rev. Mr. Fox of Boston; Reading of the Scriptures, by Rev. Mr. King of Boston; Sermon, by Rev. Mr. Hedge of Bangor, Me.; Ordaining Prayer, by Rev. Dr. Parkman of Boston; Charge, by Rev. Mr. Huntington of Boston; Right Hand of Fellowship, by Rev. Mr. Winkley of Boston; Address to the Society, by Rev. Mr. Robbins of Boston; Concluding Prayer, by Rev. Mr. Cruft of Boston.

**SUNDAY EVENING MEETINGS IN BOSTON.**—For several weeks past a course of Sunday evening meetings has been held in Boston, for the purpose of expressing and awakening an interest in the concerns of religion. The design originated, we believe, with the officers of the American Unitarian Association. Hon. Josiah Quincy, Jr., Mayor of the city, presided over the first, and the Chair has since been occupied by Hon. James Savage. The meetings have been held, thus far, in Rev. Dr. Gannett's church, on Federal Street, Rev. Mr. Gray's church, on Bulfinch Street, and Rev. Mr. Huntington's church, on Washington Street. They have uniformly been opened with a devotional service conducted by some minister of the city of the Unitarian denomination, and closed with a benediction. The further exercises have consisted of voluntary addresses, by ministers and laymen, generally short, and of rather a practical and familiar character, interspersed with spontaneous, congregational singing. At the first meeting, Rev. Mr. Lothrop, in behalf of a committee, submitted a series of comprehensive propositions, the central idea

of which was that "spiritual interests are real and supreme." The discussions, as was natural, have taken a wide range, not being limited to precise topics, or by any restrictive rules. They have been characterized by fervor and earnestness of sentiment and an elevated spiritual tone, and have been listened to by large and deeply moved assemblies. While there has often been a real and evangelical enthusiasm, the bounds of moderation have never been exceeded. Many of the great truths of Christianity have been presented with power; cogent appeals have been urged in behalf of vital godliness; the demands of philanthropy and charity have not been forgotten; the social sympathies have been quickened, and the pressing importance of personal piety has been solemnly and impressively brought home to the individual conscience.—Unquestionably these seasons have had unequal merit, and there has been occasionally felt a want of distinctness of aim, a querying after the palpable result. Something, in this direction, might have been advantageously added. But there can be no doubt that those who have joined in the services in a serious and devout frame, leaving behind them that prurient curiosity which is the pest of our worship and that ambition of criticism which is the antichrist in the modern church, have gained a good impulse to contend with the sordid and superficial worldliness which is the antichrist out of it. Taking the object in view to be the promotion of religious sensibility, we believe that object has been largely forwarded.

The attendance has been very general, eager, and constantly increasing. The churches have in some cases been thronged in every part, and great numbers have failed to find space even to stand. Both hearers and speakers of various denominations have been present, and the unsectarian aspect of the meetings has been one of their most interesting features.

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UNIVERSITY AT CAMBRIDGE.—Hon. Edward Everett, having held the office of the Presidency, through a brief but most honorable and laborious career, has resigned it on account of impaired health. The public have already heard with satisfaction that the distinguished scholar, divine and historian, Jared Sparks, LL. D., has been elected his successor. Mr. Sparks will enter upon his administration at an early day.

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RELIGIOUS NEWSPAPERS.—"*The Independent*," published weekly at New York, edited by Rev. J. P. Thompson of New York city, Rev. R. S. Storrs of Brooklyn, and Rev. Dr. Bacon of New Haven, is a large, closely printed and ably conducted journal, advocating the interests of Congregationalism, or "Congregational Orthodoxy," so called, especially as against Presbyterianism and Episcopacy. It promises to be conducted on liberal principles, and commands highly respectable talent. Crosby & Nichols are the agents in Boston.

The "*Christian World*," as our readers know, has been discontinued. It is intended, we understand, to change the plan of "*The Christian Inquirer*," enlarging its dimensions, placing its pecuniary security on a permanent basis, providing an editor, or more than one, whose whole time and energies shall be devoted to the paper, and giving to it even a wider scope and a more vital spirit than it has possessed hitherto.



The "*Christian Register*," being twenty-seven years old, continues to be, by eminence, the organ of the Unitarian denomination, under the able editorship of Rev. Mr. Folsom. It is conducted in a charitable and catholic spirit, and with sound scholarship. Its columns have recently been enlivened by some very graphic and characteristic sketches of other times and their honored men, from the competent and skilful pen of Rev. Dr. Parkman.

A periodical sheet has been sent us from New York, started with the absurd design of advocating the observance of the Seventh Day, instead of the First Day, as holy time. How any considerable number of breathing and sane men can afford time and care, under the present exigencies of Humanity, to burrow so far down into dust and dry bones as this, we leave to be explained by the profound spiritualists and awakening Reformers of "*The Sabbath Vindicator*."

**DISCHARGED CONVICTS.**—The difficulties of this unhappy class are daily attracting more attention, and the State of Massachusetts leads the way in offering a helping hand to the private benevolence nobly exercised in this direction. The State of New York has, as yet, granted nothing in aid of her Prison Association. Prince Esterhazy employs two thousand discharged convicts on his estates, and Miss Burdett Coutts supports an establishment for the relief of female convicts who desire to reform. In this city, where so much has been done towards lessening the number of recommitments, a grant of \$500 by the Corporation to the Home, has been vetoed by the Mayor! It is to be hoped that the Corporation will not thus be turned from their liberal and benevolent purpose.—*New York Inquirer*.

**HON. AND REV. BAPTIST NOEL.**—The work lately published by this eminent gentleman, whose secession from the English Church has been so famous, —On the Establishment, or Union of Church and State,—is making a profound impression, especially in England and Ireland.

#### PARISHES AND PREACHERS.

Rev. O. C. Everett has resigned his ministry at Northfield, Mass.

It is proposed by the Unitarian ministers west of the Lakes to hold a Convention, early in the Spring, either at St. Louis or Chicago, to promote the objects of Liberal Christianity. They are a most zealous brotherhood.

Rev. Daniel Waldo Stevens of Northborough has become the minister of the Society in Somerville, lately under the charge of Rev. J. T. Sargent, and entered on the duties of the office in December.

Rev. Joseph Angier, formerly of Milton, is preaching to the Society worshipping in Broadway, South Boston.

Mr. Hasbrouck Davis, son of Hon. John Davis, who has recently returned from Europe, has accepted the unanimous invitation of the Unitarian Society at Watertown.

Rev. Warren Burton, late of the Ministry at Large in Boston, has accepted the position of Minister at Large at Worcester and Chaplain of the Worcester

county jail. We anticipate great usefulness and happiness for our friend in this new field of labor, and trust that as his day is so may his strength be. Few persons have so warm sympathies, such all-embracing kindness, such unaffected interest in the young, the suffering and the outcast.

Rev. Mr. Stone of Providence we learn is eminently successful in his Ministry at Large.

The church at Haverhill proves hardly sufficient to accommodate the numbers which flock to it under the interesting services of Rev. James Richardson: it is one of the neatest and most beautiful buildings for its cost in the United States. Any country parish about to build would do well to visit this tasteful and commodious structure.

In connection with our account of the ordination of Mr. Young, on another page, we may mention that in the North end, below Blackstone Street that is, there are twenty-three thousand inhabitants to ten churches: ten years ago the population of the same district was a little over fifteen thousand: showing that the district is not quite depopulated, and that there is a fair field for the existing religious institutions. Of the twenty-three thousand distributed among these ten churches, nine thousand three hundred are Roman Catholics.

Our Galena friends, under the pastoral care of Rev. G. W. Woodward, worship now in a church of their own purchased of the Episcopalians: a communion service is about to be sent out to them. Mr. W. is also very much engaged in the superintendence of schools and the care of the young, so that good enough is resulting from his labors on week-days alone besides his Sunday services to reward far greater efforts than have yet been made to nourish this branch of the True Vine.

The Unitarian Society at Winchendon are now preparing to erect a church.

The Unitarian chapel at Lawrence we are glad to know is not large enough to accommodate all who desire to attend, though it has sixty-four slips. Next summer they hope to build. Rev. Mr. Harrington, late of Albany, has been exceedingly useful, both in and out of his parish.

Rev. George W. Blagden, of the Old South Church, has been appointed by the Trustees of the Fund to deliver the next Dudleian Lecture at Cambridge; and Rev. Dr. Hitchcock, President of Amherst College, chosen by the Legislature, to preach the next Election Sermon.

Thursday, February 1, Rev. Dr. Pierce of Brookline preached his hundredth Thursday Lecture, on Hannah and Eli, with his usual vigor and interest.

Mr. Augustus Woodbury of the Senior Class in the Divinity School has accepted a unanimous invitation to the charge of the Unitarian Society in Concord, N. H., and will enter upon his pastoral duties at the close of his studies in the school.

Several of the parishes destitute of pastors have secured to themselves a regular supply for the present season, if no more: Dr. Dewey, we may mention, is preaching thus at Albany, Dr. Thompson at Lincoln, Mr. Williams at Harrison Square (Dorchester), Mr. Hadley at Kennebunk, and Mr. Moseley at Marblehead.

We are gratified to learn that the new President of Harvard will so far resume his old profession as to conduct the devotions at the College Chapel on week-days. It is understood, that the pleasure felt abroad at this election is shared to an equal degree by the members of the College, both officers and